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The volume is interestingly written, and while like all volumes of philosophy it is likely to invoke the criticism of professional philosophers, it is none the less solid meat for the man who sees in life something more than an everlasting succession of questions which breed only more questions.

Who's Who in America. Vol. IX, 1916-1917.

Edited by Albert N. Marquis. Chicago: A. N. Marquis & Co., 1916. Pp. xxxi+3024. \$5.00.

The new edition of this invaluable book is bulkier than even its immediate predecessor. The editor's purpose is evidently to make the volume cover information regarding every man and woman who may worthily attract public attention. Particularly valuable as a study of actual human life is the preface with its organization of statistics. These show that the ministry still is an honorable profession, both in itself and in its descendants.

The Faith of the Cross. By Philip M. Rhinelander. New York: Longmans, Green, & Co., 1916. xi+144 pages. \$1.20.

This book contains six lectures delivered on the Bishop Paddock foundation in the General Theological Seminary in New York. The author believes that modern Christianity is letting the cross slip back to an unimportant place in theological thinking. In these lectures he attempts to show why it should be central. His argument consists in a picturesque portrayal of the kind of religious experience which is implied in the Pauline doctrine of the crucifixion. He assumes that a reproduction of this authoritative conception is the only legitimate type of Christian thinking. The book presents vividly and powerfully an evangelical redemption-philosophy with the sacramental implications familiar to Anglicans. Its entire lack of sympathy with modernist questionings and its somewhat overwrought rhetorical fervor will alienate those who do not share the author's presuppositions; but these same qualities will commend it highly to those who view Christianity as he does.

The Gospel of Good Will as Revealed in Contemporary Scriptures. By William DeWitt Hyde. New York: Macmillan, 1916. Pp. xxiv+245. \$1.50.

President Hyde prints here eight sermons, preached from "texts" taken from *The Servant in the House*, *The Passing of the Third Floor Back*, *The Inside of the Cup*, *An American Citizen*, and other well-known modern books. From these he preaches the "Gospel of Good Will" with his usual freshness and force. This

message is to him a revelation from these sources and they themselves are scriptures. The use of the words "good will" to sum up human fraternal helpfulness is growing in favor; we are reminded of Dole's *The Coming People* by President Hyde's preaching. He puts his message with the passion of the prophets and the sanity of the trained thinker in philosophy and social science. He has the preacher especially in mind; and the book is most timely for them. It will stimulate the layman no less, however. The writer's power in epigram runs away with him occasionally. His graphic tendency gets him into such situations as this: "The Gospel of Good Will requires the Nation to bring reasonable military preparedness to the altar: but it bids the nation search earnestly in the thicket for the tangled ram of such conciliation as will save the sacrifice of its sons on the red altar of war" (p. 159). The appropriateness and clarity of this figure would have been challenged by reflection; and why the change in the capitalization of "Nation?" Incidentally the punctuation in this volume is the most curious that we have met in many a day. The staccato style, the use of colons and semicolons, and occasional involved sentences are characteristic. For example: "Harm done incidentally with reluctance as an unavoidable means to a greater desirable benefit on the whole is not only permissible but laudable" (p. 129). Such a sentence may be given in oral address without disaster; but it ought to receive the file before it is printed. But the volume is a contribution to the forces that are working for the coming of the reign of Good Will on earth.

The Three Religious Leaders of Oxford and Their Movements. By S. Parkes Cadman. New York: Macmillan, 1916. Pp. xvi+596. \$2.50.

Dr. Cadman is pastor of the Central Congregational Church in Brooklyn and also widely known as a lecturer. In this attractive volume he has gathered the results of his studies on Wycliffe, Wesley, and Newman and the movements of which they were the leaders. Each is a great character, and the religious movements which they inspired and led are among the most significant in English history. Dr. Cadman is a sympathetic and illuminating interpreter. He has read widely in the sources; his judgments are careful and rendered in a noble temper. Of the three studies that of Wesley is the most valuable. There is no better monograph than this to be had. The development of the Methodist movement is clearly set forth; the estimate of Wesley himself is made with fine discrimination; and the section holds the reader's interest with almost no breaks. The sketch of the moral conditions in England preceding the Wesleyan revival is done with graphic power. Occasionally we feel that a page is cluttered

up with too many names or details; but that is the result of the exceeding fertility of the writer's mind. The interpretation of Newman's personality and influence is done with conspicuous fairness and ought to realize the author's desire, expressed in the preface, that the reading of the book may serve to draw Roman Catholics and Protestants more closely together "in the bonds of a common faith and fellowship." Yet the very differences that are displayed here with such striking clearness can hardly fail to reveal the gulfs that sunder us yet in religion. We commend Dr. Cadman's book for careful reading next winter by ministers and laymen.

Safeguards for City Youths at Work and at Play. By Louise de Koven Bowen. New York: Macmillan, 1914. Pp. xiii + 241. \$1.50 net.

Miss Jane Addams writes the preface to this book, the work of her friend. The seven chapters are devoted to a report of the work of the Juvenile Protective Association of Chicago, to a record of progress in legal measures safeguarding recreation, industry, delinquency, dependency, and unjust discrimination as these relate to city youth. Finally, the writer calls for further protection which should be secured through legislation and law enforcement. The significant factor in the book is the practical character of its material. The Juvenile Protective Association has been engaged with actual conditions in Chicago and the author's positions have behind them the warrant of solid fact and concrete experience. One feels the steady pressure of specific and tested judgments on every page. In spite of all that remains to be done, the report of progress is encouraging. Every citizen must feel conscious of personal obligation to Mrs. Bowen and her associates for the labor and sacrifice which have been given without reservation to the work that is reported in this volume. Legislation has its limits; but the gains for city youth through this means are most encouraging. The book has an excellent index and is well printed.

The Kingdom in History and Prophecy. By Lewis Sperry Chafer. New York: Revell, 1915. Pp. 159. \$0.75.

The author's premise is, "The kingdom revelation is a distinct body of Scripture running through both the Old Testament and the New and its study, of necessity, leads to some definite conclusions touching the meaning of much unfulfilled prophecy, the two advents of Christ, the present age of grace, and the future of both Jews and Gentiles" (p. 9). Therefore he proceeds to trace the origin and vicissitudes of this "kingdom revelation," studying also the meaning of "The Church which is his Body,"

"The Bride, the Lamb's Wife," "The Mystery of Iniquity," and "The Return of the King," among other subjects. He pays his respects to "law-riden, Judaized Protestantism today" (p. 11). His style may be judged from the following sentence: "Such a false system, mixing truth with untruth, and designed to interpret all of the divine revelation, is evidently more engaging to the popular mind than only the Scriptural presentation of the fundamental doctrines concerning God, Man, and Redemption." The relation of the church and kingdom is indicated as follows: Christ is to return in visible form and his "bride" is to meet him in the air and be ever with him; again he is to return in power and great glory with his saints for the judgment and transformation of a "sin darkened earth." It requires considerable experience to tread the path of this literature on prophecy with its technical vocabulary of "kingdom truth," "mystery age," and "legal kingdom grounds." But the program of the future set forth here seems to the author most clear and comforting.

Christian Service and the Modern World. By Charles S. Macfarland. New York: Revell, 1915. Pp. 140. \$0.75.

Five addresses by the secretary of the Federal Council of the Churches of Christ in America, first given at theological schools, are here gathered and published. In the first address he calls the churches to bear a hand in all the movements making for national health. In the second, he brings to the churches the challenge of the Council's "Social Creed." In the third, he calls for the union of the individual and social conscience in a new affirmation and loyalty which shall meet the needs of the age. In the fourth he advocates the federal union of Christendom (thus far only the Protestant section is involved) for the practical work of the Kingdom of God. In the fourth, he pleads for the international mind and heart. The addresses bear the mark of the platform. They are often hortatory. The misquotation of Tennyson on p. 52 is unpardonable. The author says (p. 43), "Let us be frank. We are trying to reverse the law so that, as far as justice may adjust, to him that hath not shall be given and from him that hath shall be taken away that which belongs to him that hath not." But the law "to him that hath shall be given" is written in the very constitution of the universe; it is beneficent and we do not want to have it reversed. Dr. Macfarland shows his wisdom and experience in saying that he no longer seeks to discuss the grounds and results of unity at church conferences; it is better to display to the churches their common social task (p. 111). These addresses display no profound or original social theory, but they present with a kind of prophetic urgency the problems and duties of the church today.